AFFINITIE of the Faithfull.

Being a very godly and fruitfull Sermon, made upon a parte of the eyght Chapter of Saincte Luke.

Nowe the second time Imprinted, corrected, and augmented, according to the Coppie by Characterie, as he preached it.

By *Henry Smith.*

AT LONDON,
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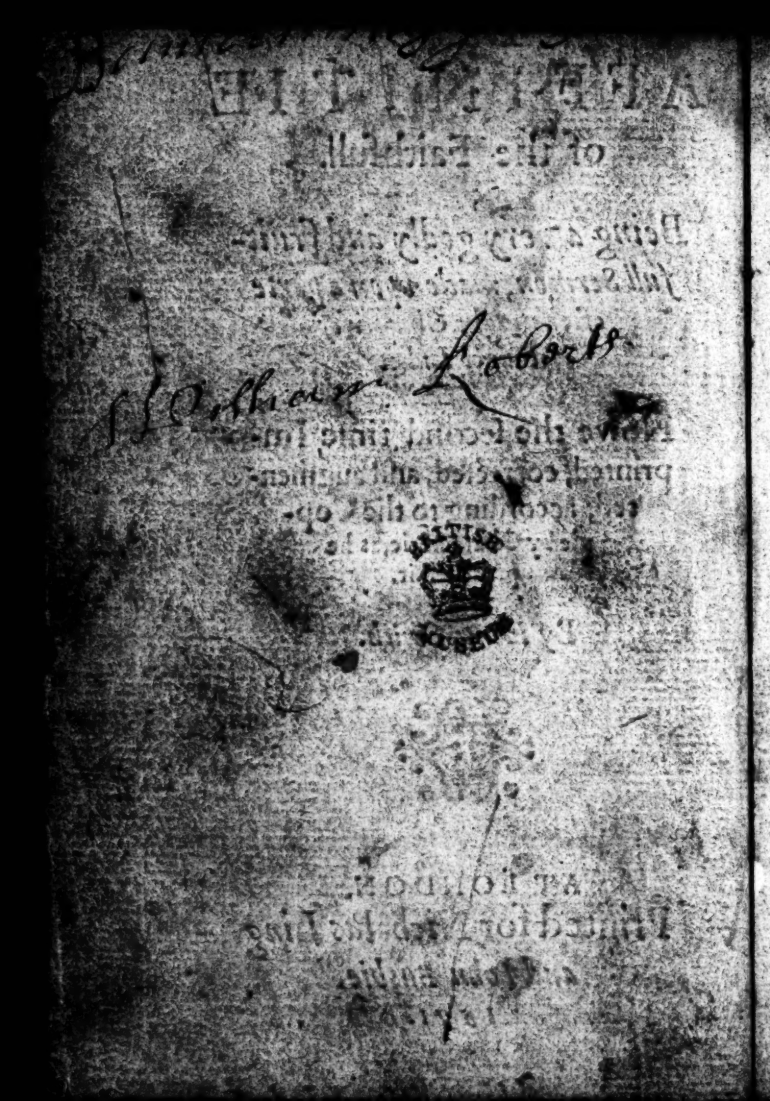

William Roberts

BRITISH MUSEUM

19 *Then came to him his Mother and his brethren, and could not come neere him for the preasse.*

20 *And it was told him by certain which saide; thy Mother and thy Brethren stand without, and would fee thee.*

21 *But hee answered and said vnto them, My mother and my brethren are these which heare the word of God and do it.*

HEere is Christ preaching, a great preasse hearing, his mother and friends interrupting, & Christ againe withstanding the interruption, with a comforrable doctrine of his mercies, towardes them which heare the worde of GOD and doe it. When Christ was about a good work and many were gathered together to heare him, the deuill thought with himselfe as the Priests and Sadduces did in the fourth of the Acts, If I let him alone thus, all the world will follow him.

and I ſhall bee like *Rachell* without Children: therefore deuiſing the likeſt policie to fruſtrate and diſgrace, but one of his Sermons, thereby to make the people more vnwilling to heare him againe. As he ſet *Eue* vpon *Adam*, and made *Iobs* wife his Inſtrument, when he could not fit it himſelfe: ſo he ſendeth Chriſtes mother, and putteth in the minde of his Kinſmen, to come vnto him at that inſtant, when hee was in this holy exerciſe, and call vpon him while he was preaching, to come away and goe with them. Chriſt ſeing the Serpents dealing, how he had made his Mother his Tempter, that all his Auditorie might go away emptie, & ſay where they came; We heard the man which is called Ieſus, and hee began to preach to vs, with ſuch words, as though he would cary vs to heauen: but in the midſt of his Sermon, came his *mother* and *bretheren* to him, that it might be known what a kinſman they had: and ſo ſoone as hee hearde that they were come, ſodainly hee brake off his Sermon and ſlipt away from vs, to

Gen 3.6. Iob, 29.

goe

goe & make merry with them. Christ, I say, seeing this traine laide by Sathan to disgrace him, (as he doth all his Ministers) did not leaue off speaking, as they thought he would: but, as if God had appointed all this to credite and renowne him; that which was noysed heere to interrupt his doctrine, hee taketh for an occasion to teach an other doctrine, that there is a neerer cõiunction betweene Christ and the faithfull, then betweene the mother and the sonne, which are one flesh. Therefore, when they say, thy *mother* and thy *brethren* are come to speake with thee, he pointeth to his Hearers, & saith, *These are my mother and my bretheren, which heare the worde of God and doe it*: as if he shoulde saye, I haue a Mother in deede which brought me forth, but in respect of them which *heare the word of God and doe it*, she is like a Stepmother, and these are like a naturall mother.

VVith this wise answere, he quieted the Auditors, and made them heare him better then they did before. For now they thought with them selues

what man is this, which loueth vs more thē his mother? his mother called him, & yet he wold not go from vs, his brethren stay for him, and he maketh as if he did not knowe them, but saith; *Who is my mother? Who are my brethren?*

Thus Christ stoode vp as it were in an indignation against Sathan, and said; Sathan, this Sermon was not begun for thee, neither shall it ende for thee: this worke was not doone for my *mother*, neither shall it bee left for my *mother*. Thus hee caught the deuill with his owne baite, and made the people more louing and attentiue towardes him, by that which Sathan thought to disgrace him. He was so armed with the spirit, that let the deuill tempt him, or the woman tempt him, or Princes tempt him, all is one.

Heere are two doubts; the first is, the difference betweene the Euangelists: For *Mathewe* saith that one brought this message, *Marke* and *Luke* attribute it to moe; Both may stande: for the word which his mother gaue of calling him forth, was receiued of the

Mat 12, 47. Mark 3, 31. Luk 8, 20.

rest

rest, and so passed amongst many, till it came to Christ; so that one may bee said to bring this message, because one noysed it first: and many may be saide to bring this message, because many noised it after.

The second doubt is, because Christ had no Bretheren, howe they saide; *Thy Brethren would speake with thee?*

You must vnderstand, that they which are heere called *Christes brethren*, were his Cosens by the mothers side: that is, her Sisters Children. For there were three *Maries*, and these three were Sisters: *Marie* the virgine, *Marie* ỹ mother of *Iames*, & *Marie* the daughter of *Cleophas*, whose sons these were: their names were *Iames*, *Ioseph*, *Iudas* and *Simon*; and they are called the Lords brethren, because they were kinne vnto him. Therefore note that in holie Scripture, there be foure sorts of *bretheren*: *Bretheren* by nature, as *Esau* and *Iacob* are called bretheren, because they had one father and one mother: *Bretheren* by Nation, so all the Iewes are called *bretheren*, because

Gen 17.

Deut.

they were of one Countrie: *Bretheren* by consanguinitie, so all are called *bretheren* which are of one familie, and so *Abraham* called *Lot* his brother, and *Sarah* his sister, because they were of one lyne: *Bretheren* by profession, so all Christians are called *brethren*, because they are of one Religion: these were *bretheren* of the third order, that is, of consanguinitie, because they were of one Familie.

Gen 13,8.

Gen 12,13.

Mat 23,

Nowe when his *Mother* and his *bretheren* were come to see him, it is sayde, that they coulde not come neere him for the peease; heere were Auditors enough: Christ flowed now with Disciples, that his mother coulde haue no roome to heare him: but after a while it was lowe water againe. When the Shepheard was strooken, the sheepe were scattered; when hee preached in the streetes, and the Temples, and the fieldes, then many flocked after him: but whe he preached vpon the Crosse, then they left him, which saide, they would neuer forsake him; then there was as great a prease to see him dye, as there

Mat 26,31.

there was heere, to heare him preach. And many of these which seemed like *brethren & sisters, were his betrayers, and accusers, and persecutors*: so inconstant wee are in our zeale, more then in any thing els. Thus much of their comming and calling to Christ, now to the doctrine which lyeth in it. Math 27.

Heere bee two speakers, one saith: *Thy Mother and thy Bretheren, are come to speake with thee*: the other saith, *These are my Mother and Bretheren, which heare the worde of God and doe it*. The scope of the Euangelist is this; First, that Christ woulde not hinder his doctrine, for *mother*, or *bretheren*, or any Kinsman; Then, to shewe that there is a neerer coniunction betweene Christ and the faithfull, then the Mother and the Sonne. The first is written for our instruction, and the latter is written for our comfort. Touching the first, hee which teacheth vs to honour our Father and Mother, dooth not teach vs heere to contemne Father & Mother, because hee speakes of an other *Mother*: for it is sayde, that *he was obedient* Exo 20.

to

Luke 2, 46. *to his Parents.* in *Luke 2.* This hee
ſheweth, when beeing founde in the
Temple among the Doctors: he left
all to goe with his *Mother*, becauſe ſhe
ſought him: ſo he honored her, that he
left all for her. This hee ſhewed againe
at his death, being vpon the Croſſe, hee
was not vnmindfull of her: for poyn-
Iohn 19,26. ting vnto *Iohn*, he ſaid: *Mother, behold*
thy ſonne: and pointing vnto her, hee
ſaide: *beholde thy Mother*: ſo he com-
mended her to his beloued Diſciple
before he dyed.

Therefore, this is not a doctrine of
diſobedience, but a rule howe to obay.
As he taught his Diſciples, to giue vn-
Math 22,21. Luke 20,25. to *Ceſar* that which is *Ceſars*, & to God
Math 19, that which is Gods: ſo he teacheth vs
heere, to giue vnto Parents that which
is Parents, and to the Lorde that which
is the Lords. When God ſaide, *Honour*
Exo 20. *thy Father and thy Mother*, hee did not
giue a commaundement againſt him-
ſelfe: and therefore hee ſaieth, *Honour*
me, before hee ſaith *honour them*. The
firſt commaundement is, *Honour God*,
and the fift Commandement is, *Honour*

thy

thy Parents, leaſt you ſhoulde honour your parents before God. When *Salomon* bad his Mother aske him any thing, hee ſignified that the Mother ſhould be obeyed in many things: but when hee denied his Mother that one thing which ſhee asked, hee ſheweth that the Mother ſhould not be obeyed in all things. When Chriſt ſaide, *You haue but one Father, and one Maſter*, hee ſpeakes of Faith and Religion, ſhewing: that when it concerneth our Faith and Religion, we ſhould reſpect but one Father and one Maſter, which is the gyuer of our Faith, and the Maſter of our Religion. 1 King 2,20. Mat 23,9.

When *Paule* ſaide, *Children obay your Parents in the Lord*; hee meaneth not, that wee ſhould obay them againſt the Lord. As when he ſayth, *Obay Princes for conſcience ſake*, hee meaneth not that wee ſhoulde obay them againſt conſcience. Therefore when it commeth to this, that the earthly Father commaundeth one thing, and the heauenly Father commaundeth an other thing; then as *Peter* anſwered the Rulers, ſo Ephe 6,1. Rom 13,5.

mayeſt

maieſt thou anſwere thy Parents, *Whether is it meete to obay God or you?* Then theſe are the handes which thou muſt cut off, then theſe are the eyes which thou muſt pull out: or els they ſhould bee as deere vnto thee, as thy hande or thyne eye.

Acts 4,19.

In *Mathew 19*, A man muſt forſake his Father & his mother, to dwell with his wife. In *Luke the 16*. He muſt forſake Father and Mother, and wife, to dwell with Chriſt. For *hee which forſaketh Father or Mother for mee, ſhall receiue more*, ſaith our Sauiour. Nay, *He which dooth not hate Father, or Mother, or Wife, for mee, cannot bee my Diſciple.* Shewing, that our loue toward GOD ſhould be ſo great, that in reſpect of it, our loue toward men ſhoulde ſeeme but hatred. Thus he which obayed his Parentes more then wee, yet woulde haue ſome rule, ſome ſentence, ſome example in Scripture, of not obaying them too: becauſe it is ſuch a harde point, to knowe how far they are to be obayed, which are ſet in authoritie ouer vs.

Luk 14,26.

As

As none but God ſpeakes alwaies right, ſo none but GOD muſt alwaies be obayed: we are not called onely *the ſonnes of men*, but we are called *the ſons of God*. Therefore as Chriſt anſwered his *mother*, when ſhe woulde haue him turne water into wine, *Woman, What haue I to doe with thee?* ſo we ſhoulde anſwere Father, and Mother, and Bretheren, and Siſters, and Rulers, and Maſters, and Wife too, when they will vs to doe that which is not meete, *What haue I to doe with you?* For to leaue doing good & doe euill, were not to turne water into wine, but to turne wine into water. *Peter* was not ſathan; but when he tempted Chriſt like ſathan, Chriſt aunſwered him as he anſwered ſathan, *Come behinde me ſathan*: ſhewing, that we ſhould giue no more attention vnto Father, or mother, or Maſter, or Wife, when they tempt vs to euill, then wee would giue vnto Sathan, if he ſhoulde tempt vs himſelfe.

Gen 6, 2.

Iohn 2, 4

Mat. 16, 23.

Three thinges Children receiue of their Parents; life, maintenaunce, and inſtruction. For theſe three they owe

other

other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence: For life, they must be loued as Fathers; for maintenance, they must bee obayed as Masters; for instruction, they must be reuerenced as Tutors. But as there is a king of kings which must be obayed aboue kings, so ther is a father of fathers which must be obayed aboue Fathers: therefore, sometime you must answere like the son, whē he was bid go into his Fathers Vineyard, *I will goe:* and sometime you must answere as Christ answered, *I must goe of my Fathers busines.*

1 Sam 6.10. When two milch Kine did carry the Arke of the Lord to *Bethshemesh*, their Calues were shut vp at home, because the Kine shoulde not stay, when they heard their Calues cry after them: so when thou goest about the Lords busines, thou shalt heare a cry of thy Father, and thy Mother, & thy Brethren, and thy sisters, and thy Kindred, to stay thee; but then thou must thinke of an other Father, as Christ thought of an other Mother: and so as these Kine

went

went on til the Lord brought thē wher the Arke ſhould reſt; ſo thou ſhalt go on, till the Lord bring thee where thou ſhalt reſt. It is better to fly from our friendes, as *Abraham* did, then to ſtay with ſome friends, as *Sampſon* did with *Dalila*. Gen 11,31. & 12,1. Iudg 16 4, &c.

I may ſay, beware of Kinſmen, as well as our Sauiour ſaide *beware of men*. For this reſpect of cooſenage, made *Eli* his ſonnes Prieſts: and this reſpect of cooſenage hath made manye like prieſtes in England; This reſpect of cooſenage made *Samuels* ſons Iudges: and this reſpect of cooſenage hath made many like Iudges in England; This reſpect of cooſenage brought *Tobias* into the Leuits Chamber: and this reſpect of cooſenage hath brought many Gentlemen into Preachers lyuings, which will not out againe: As Chriſt preferred his ſpiritual kinſmen, ſo wee preferre our earthly Kinſmen. Many priuiledges, many offices, and many benefices, haue ſtooped to this voyce; thy Mother calleth thee, or thy Kinſmen would haue thee. 1 Sam 2, 1 Sam 8, 1. Neh 13, 4.

As this voyce came to Christ, while he was labouring, so many such voyces come to vs, while wee are labouring. One saith, pleasure woulde speake with you: an other saith, profit would speake with you: an other saith, ease would speake with you: an other saith, a Deanrie would speake with you: an other saith, a Bishopricke would speak with you: an other saith, the Courte would speake with you.

When a man is in a good way, and studieth the Scripture to be a Teacher in the Church; a voice commeth to his eare, as this came to Christes, and saith: Thy friendes woulde haue thee studie the Lawe, for by diuinitie thou shalt attayne to no preferment, and thine owne flocke will vexe thee, or the Bishoppe will stoppe thy mouth. This wind sometime turneth Ionas his sailes from *Niniuie* to *Tarshish*, and makes him burie his Talent. Ionas 1.

If he be a Diuine already, and preach his conscience, a voice commeth vnto him again, as this did to *Christ*, & saith: Thy friends would haue thee be quiet,

or

or there bee Spies which note what thou saiest, or there be fellowes which lye in waite for thy liuing: so sometimes with a little intreatie he beginneth to drawe vp his hande, and lay his finger on his mouth, and preach peace, when hee is sent with warre. Thus wee are cumbred like our Master; before our Sermons, and in our Sermons, and after our Sermons, euen of them sometime, which should encourage vs: and therfore as Christ saith, *beware of men*, so say I, beware of kinsmen. Math 10,17

So soone as the Children be borne, their Parentes bringe them to the Temple, and Baptise them, and offer them to God: but so soone as they be able to serue him, they tempt them away from him, to Law, or Phisicke, or Marchandise, or Husbandrie, and had rather they shold be of any Tribe, the of the Tribe of *Leui*, which serueth in the Temple. He which will be hindered, shal haue blocks enough: but we must learne to leape ouer all, as Christ Numb 3, 6. 7, 8.

leaped ouer this. If we shoulde *leaue Father, and Mother, and wife, and Children, for Christ*; much lesse shoulde we care for labour, or losse, or shame, or trouble, or displeasure; for wee wold aduenture these for our friends. Thus much of his naturall kindred: now of his spirituall kindred.

Heere is an other Genealogie of Christ, which *Mathewe* and *Luke* neuer spake of. As Christ saith, *I haue an other bread which you knowe not*: so he saith, *I haue other kinsmen which you knowe not.*

1 Iohn 1,1. S. *Iohn* writing to a Ladie, which brought vp her Children in the feare of God, calleth her the elect Ladie; shewing, that the chiefest honour of Ladies, and Lordes, and Princes, is to be elect of God. S. *Luke* speaking of Acts 17, 11. certaine *Beræans*, which receiued the worde of GOD with loue, calleth them, *More noble men then the rest*: shewing, that God counteth none *noble*, but such as are of a noble Spirite. As *Iohn* calleth none *elect*, but the vertuous;

nous; and *Luke* calleth none *noble*, but the religious: so Christ calleth none his *kinsmen*, but the righteous. *These are my Mother and my brethren, which heare the worde of God and doe it.* Rom 9,8.

As *Abrahams* Children are not counted after the flesh, but after the spirite: so Christes *kindred* are not counted after the flesh, but after the Spirite; for the flesh was not made after the Image of God, but the spirite: therefore, GOD is not called the Father of bodies, but the Father of Spirites. Now GOD which is a Spirite, preferreth them which are kinne to him in the Spirite: therefore *Esau* was not blessed, because he was of *Isaaks* flesh, but *Iacob* was blessed, because he was of *Isaaks* spirite. As wee loue in the flesh, so Christ loueth in the spirite; therefore he calleth none his *kinsmen*, but them *which heare the word of God and doe it.* Gen 1, Heb 12,9. Gal 4,28, 29.

It seemeth that *Paule* thought of this saying, when he saide; *Till Christ* Gal 4,

be formed in you: If Christ be formed in vs, as *Paule* saith, then we are Christes *Mother*: euery one which will haue Christ his Sauiour, must bee Christes *mother*. The virgine asked the Angell *howe she could beare Christ,*
Luke 1,34. *seing she had not knowne a man?* so you may aske howe you can beare Christ, seeing he is borne already?

As there is a second comming of
Math 24, Christ, so there is a second birth of
Luke 21, Christ. When wee are borne agayne, then Christ is borne againe: the virgine was his Mother by the flesh, and the faithfull are his Mother by the Spirite: The holie Ghost conceiued him in her; the holie Ghost dooth conceiue him in them: he was in her wombe; and he is in their hearts: she did beare him; and they doe beare him: shee did nourse him; and they doe nourse him. This is the seconde birth of Christ. As the Soule of man may be called, *The Temple of the ho-*
1 Cor 3 16. *ly Ghost*: which is the third person: so it may be called the wombe of the Sonne,

Sonne, which is the second person.

Before these wordes it is saide, that Christ asked, *Who are my bretheren?* as if hee shoulde say; you thinke that I am affected to my *kinsmen* as you are: But I tell you, that I count them my kinsmen, *which heare the worde of God and doe it.* To shewe that Christ loueth vs with an euerlasting loue; he sheweth that hee dooth not loue vs for any temporall thinges, but for that which indureth for euer.

If Christ loued vs, as *Isaak* loued *Esau*, for Venison; then wee might misse the blessing as *Esau* did. But as *Iohn* saith, *Hee loued in the trueth*: so Christ loueth in the trueth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred: but the true loue ouercommeth hatred, as the trueth ouercommeth falshood. Gen 25, 28.

Nowe for this loue, Christ calleth them by all the names of loue; hys Father, and his bretheren, and his sisters. In *Rom. 6*, they are called *his*

Seruants; If that bee not enough, in *Iohn* the fifteene, they are called *his friendes*; If that bee not enough, in *Marke* the thirde, they are called *his Kinſmen*; If that bee not enough, in *Luke* the twentie-fourth, they are called *his Bretheren*; If that bee not enough, in *Marke* the firſt, they are called *his Children*; If that bee not enough, heere they be called *his Mother*; If that be not enough, in *Canticles* the fift, they are called *his Spouſe*: to ſhewe that hee loueth them with all loues; the Mothers loue, the Brothers loue, the Siſters loue, the Maſters loue, and the Friends loue. If all theſe loues could be put together, yet Chriſtes loue exceedeth them all; and the Mother, and the Brother, and the Siſter. and the Childe, and the Kinſmen, and the Friende, and the Seruaunt, woulde not doe and ſuffer ſo much amonge them all: as Chriſt hath doone, and ſuffered for vs alone; Such a loue wee kindle in Chriſt, when wee *heare his worde*

and

and doe it; that wee are as deere vnto him, as all hys Kyndred together.

Nowe as wee are hys Mother, so ſhould wee carry him in our hearts, as his Mother did in her armes. As wee are his Bretheren, ſo wee ſhould preferre him; as *Ioſeph* did *Beniamin*. Gen 43.43. As wee are his Spouſe, ſo wee ſhould imbrace him as *Iſaac* did *Rebecca*: if thou be a kinſman, doe like a kinſman.

Nowe wee come to the markes of theſe Kinſmen, which I maye call the Armes of hys houſe; As Chriſte ſayth, *By this all men ſhall knowe my Diſciples, if they loue one another*: ſo he ſaith, by this ſhall all men knowe my Kinſmen, *If they heare the worde of God and doe it.*

As there is a kindred by the Fathers ſide, and a kindred by the Mothers ſide, ſo there is a kindred of Hearers, and a kindred of doers. In *Mathewe* it is ſayde, *He which heareth the will of my Father, and doth*

is? Heere it is sayde, *Hee which heareth the worde of God, and doth it:* both are one; For his worde is his will, and therefore it is called *his will.* *Psalm.* 119.

As hee spake there of dooing, so hee speaketh heere of a certaine rule, which he calleth *the worde of* GOD, whereby all mens workes must bee squared: For if I doe all the workes that I canne, to satisfie an others will, or mine owne will; it auayleth mee nothing with GOD, because I doe it not for God. Therefore, hee which alwayes before followed his owne will, when he was striken downe and beganne to repent, cryed out: *Lorde, what wilt thou haue mee to doe?* Act. 9. as if he should say, I will doe no more as men would haue mee, or as the diuell would haue mee, or as the flesh would haue mee; but as thou wouldst haue me. So *Dauid* prayed, *Teache mee, O Lorde to doe thy will:* not my will, for wee neede not to be taught to doe

our

our owne will, no more then a Cuckoe, to sing Cuckoe her owne name. Euerye man can goe to hell without a guide.

Heere is the rule nowe; if you liue by it, then you are kinne to Christe: as other kindreds goe by birth and marriage; so this kindred goeth by fayth and obedience. Hearers are but halfe kinne, as it were in a farre degree; but they *which heare and doe*, are called his *mother*, which is the neereſt kindred of all. Therefore if you haue the deede, then are you kinne in deede; there is no promiſe made to heareis, nor to ſpeakers, nor to readers: but all promiſes are made to Beleeuers or to Doers.

If you aske God who ſhall dwell in the holie Mountaine; hee ſayth, *The man which walketh vprightly*: heere are none but doers: If you aske Chriſt who ſhall enter into the kingdome of heauen, he ſaith, *Not they which cry Lorde, Lorde*, (though they

they cry (wise Lorde) *but they which doe the will of my Father*: heere are none but dooers. If you aske him againe, howe you may come to heauen? hee sayth, *Keepe the Commaundements*: heere are none but dooers. If you aske him againe, who are blessed? he saieth, *Blessed are they that heare the worde of God and doe it*: heere are none but dooers. If you aske an Angell, who are blessed? hee saith, *Blessed are they which keepe the wordes of this booke*: heere are none but dooers. If you aske *David*, who are blessed? he saith, *The man is blest which keepeth Iudgement, and doeth righteousnes*: heere are none but dooers. If you aske *Salomon*, who are blessed? hee sayeth, *The man is blessed which keepeth the Law*: heere are none but dooers. If you aske *Esay* who are blessed? he saith, *Hee which doeth this is blessed*: heere are none but dooers. If you aske *Iames*, who are blessed? hee sayth, *The Doer of the worde is blessed in his*

Luk 11,

Reu 22,7.

Psal 106,3.

Esay 56,2.

Iames 1,25.

his deede, heere are none but doo-
ers. Thus blessing and dooing runne
together.

Least any man shoulde looke to
be blessed without obedience, Christ
calleth loue the greatest Commande-
dement: but *Salomon* calleth *Obedi-
ence* the ende of all; as though with-
out obedience, all were to no ende.

When *Michah* had gotte a Leuite
into his house, *Nowe* saith he, *I
knowe the Lorde will be good vnto me,
seeing I haue a Leuite in my house.* So
many thinke, when they haue got-
ten a Preacher into their parrish;
Nowe the Lorde will bee good vnto
vs, nowe Christ will loue vs, nowe
wee are good sonnes, seeing wee
maintaine a Preacher among vs.
But *Michah* was not blessed for
a Leuite, nor you for a Preacher:
but as you woulde haue vs doe as
wee teach, so GOD woulde haue
you doe as you heare; for you shall
be no more saued for hearing, then
wee are for speaking.

Matth. 7. 21.
Rom 2. 13.

Iudges 17. 8

When

Gen 1, When God created the tree, hee commaunded it to bringe foorth fruite: so, when he createth faith, he commaundeth it to bring foorth workes; and therefore it is called a liuely faith. When our Sauiour would proue himselfe vnto *Iohn*, to be the true Messias in deede, he said Math 11,4, to his Disciples, *Tell Iohn what thinges you haue heard and seene*: not onely heard, but seene: So if we will proue our selues to bee Christes Luk 7 22. Kinsmen in deede, wee must worke that thing which may be seene as well as heard. *Iohn* was not onely Math 3,3. called, *the voice of a cryer*, but *a burning Lampe*, which might bee seene; so all which are crying voyces, must be burning Lampes.

Iames dooth not say, let mee heare James 2, 18. thy fayth, but, *let me see thy faith*. As the Angels put on the shape of men, Gen 18,2. that *Abraham* might see them: so fayth must put on workes, that the world may see it. *The workes which* Iohn 5,36, *I doe* (saith Christ) *beare witnesse of*

mee:

mee: so the workes which wee doe, shoulde beare witnesse of vs. Therefore Christ linketh faith and repentance together, *Repent and beleeue the Gospell. Marke 1, 15.* Therefore I conclude, *That which Christ hath ioyned, let no man seperate. Marke 10, 9.*

Thus I haue shewed you Christ preaching, a great prease hearing, his friendes and his kinsfolke interrupting, and Christ againe withstanding the interruption; by this you may see, what a spirite the deuill hath to hinder one Sermon, therfore no maruell though he cause so many to be putte to silence; no maruell, though he stande so against a learned Ministrie; no maruell, though he rayse vp such slaunders vpon Preachers: no maruell though he write so many bookes against the Christian gouernment in ỹ Church; no maruell, though hee make so many non residents; no maruell, though he ordayne so many dumbe

Priests;

Prieſtes; for theſe make him the God of this worlde. The deuill is afraide that one Sermon will conuert vs, and wee are not mooued with twentie: ſo the deuill thinketh better of vs then we are.

Againe, by this you maye learne howe to withſtande temptations: whether it bee thy Father which tempteth, or thy Mother which tempteth, or thy Brother which tempteth, or thy ſiſter which tempteth, or thy Kinſman which tempteth, or Rulers which tempteth, or Maſter which tempteth, or Wife which tempteth. As Chriſt woulde not knowe his *Mother*, againſt his Father: ſo thou ſhouldſt not knowe any Father, or Mother, or Brother, or Siſter, or Friende, or kinſman, or Maſter, or Childe, or Wife, againſt God. If the Mothers ſute may be refuſed ſometime, a Noble mans Letter may bee refuſed too: Hee that can turne his hinderance to a furtherance, as Chriſt did heere, may

make

make vse of euery thing.

Againe, by this you may learne howe to choose your Friendes. As Christ counted none his Kinsmen, but such as *heare the Worde of God and doe it*: so we should make none our familiars, but such as Christ counteth his kinsmen.

Againe, you may see the difference betweene Christe and the worlde: Christ calleth the godly his Kinsmen, bee they neuer so poore; and wee scorne to call the poore our kinsmen, be they neuer so honest, so proude is the Seruant aboue his Maister.

Againe, by this you maye see howe Christ is to bee loued: For when hee calleth vs his Mother, hee sheweth vs the way to loue him as a Mother; for in deede hee is the Mother of his Mother, and his Bretheren too.

Againe, by this, all vaunting and boasting of kindred is cut off. Glorie not in that thou hast a Gentle-

man

man to thy Father; Glory not that thou haſt a Knight to thy Brother: but gloriſe that thou haſt the Lorde to thy Brother. Hee which called *Abraham* his Father, fryed in hell, Luke 16, becauſe GOD was not his Father. If *Marie* might not bee prowde of ſuch a Sonne as Chriſt, much leſſe may you bragge of any friende or ſonne that you haue.

Againe, by this, you may knowe, whether you be kinne to Chriſt: as thoſe Prieſts were ſhut out of the Eſay 2, Temple, which coulde not coūte there Genealogie from *Aaron*: ſo they ſhall be ſhutte out of heauen, which cannot reckon their peregree from Chriſt.

Heere are the Armes now, wherby you maye ſhewe of what houſe you come: *If you heare the worde of GOD and doe it*, then Chriſte ſaith vnto you, as hee ſaide vnto them: *Theſe are my Mother, and my Brethren, and my Siſters*: You women are his *Siſters*, and you men

are

are the *Brethren*. And if you bee Christes *Brethren*, then are you Gods *Sonnes*; and if you be Gods *Sonnes*, then are you his *Heyres*, for all Gods *Sonnes* are called *Heyres*. *Rom. 7,8.*

Lastly, by this, you may knowe the deuilles kinsmen: and therefore Christ saith, *You are of your father the deuill:* Shewing, that the deuill and the wicked, are as neere kinne, as Christ and the faithfull. John 8,44.

Nowe as *Dauid* saith, *Seemeth it a light thing vnto you, to bee the Sonne of a King, seeing I am a poore man and of small reputation?* so may I say, seemeth it a light thing vnto you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham, Isaak*, and *Iacob*, that GOD was not ashamed to bee called their GOD: What an honour then is this, that God is not ashamed to bee 1 Sam 16,13 Heb 11,16.

called our Father? nay, our Brother? as though we were matched with him.

If the *Israelites* had such care to match with the Seruants of God, what a blessing is this to marrie with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: heere is a greater then *Salomon*, marrie thou him; This Kinsman of ours is now gone vp into heauen, that we may haue a friend in the Court.

Joseph desired the Butler to remember him, when hee stoode before *Pharaoh*, and hee forgot him, though hee had pleasured him. But a Theefe desired Christ to remember him *when hee came into his kingdome*, and hee receiued him into Paradise the same daye, though hee had alwaies offended him; to shewe that although wee haue beene as bad as theeues, yet wee may haue hope in Christ. Therefore, nowe I

Gen 20,40.
Gen 40,14.
Luke 13,42

may

may conclude, you haue heard the worde; if you goe away and doe it: then you are the *Mother, and Bretheren, and Sisters*, of this heauenly King: to whome with the Father and the Holie Spirite, bee all praise, Maiestie, and Dominion, now and euermore. Amen.

FINIS.

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